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- I. Ideas of *pressure* and *temperature* are aroused only in slight measure.
- II. *Motor* ideas are aroused most commonly.
  1. a. Free active movements of high intensity are the specific result of the stimulus, and outweigh in number all the other motor ideas put together.  
b. Parallel movements of the feet cannot with certainty be brought into connection with the stimulus.
  2. The same thing holds of inhibited movement.
  3. Static conditions show a clear causal relation to the stimulus; they are by no means intensive, yet stand in number next after the free active movements.
  4. Passive movements of the whole body cannot with certainty be related to the stimulus.
  5. Motor objects and
  6. Abstract motives to movement are causally related to the stimulus, though they are dream-factors that rarely appear in isolation.
- III.
  1. Ideas coincident in time with the experiment or with the discussion of it are aroused only in slight measure.
  2. The unpleasurable common sensations cannot with certainty be attributed to the operation of the stimulus alone; the free active movements were accompanied by a pleasurable organic complex.

This meagre statement of the outcome must here suffice. We may expect, in the second volume, a full theoretical discussion of the dream-consciousness; meanwhile, the remarks made on pp. 9 ff., 416 ff., are significant. The questionnaire used by the author is printed on pp. 31 ff. J. FIELD

*Parenthood and Race Culture; An Outline of Eugenics.* CALEB W. SALEEBY. Moffat, Yard and Company, New York, 1909. Pp. xv, 389.

This book lays claim to the distinction of being the first to survey the whole field of eugenics. The author states in the preface that there is need to-day of a "general introduction to eugenics which is at least responsible;" and adds that he is "indebted to more than one pair of searching and illustrious eyes, . . . for reading the proofs of this volume." The present discussion, it would seem, is a continuation of the author's previous campaign of advocacy. Further, the book is to be regarded as an exposition, not as a contribution of original material. Dr. Saleeby seeks to review and arrange the results of Galton and of the other investigators; still, the author is himself a man of opinions, and he devotes much space to his own particular crotchets. Unfortunately the book is swelled by some turgid writing. It stands in this regard in strong contrast with Galton's own condensed, close-knit manner of utterance. Had the present volume been boiled down to half its size, its effectiveness would have been doubled.

The contents are divided into two parts: "The Theory of Eugenics" (Part I) and "The Practice of Eugenics" (Part II). Part II falls into two complementary themes, "negative" and "positive" eugenics;—perhaps "restrictive" and "constructive" would have been better terms. Negative eugenics, as the author defines it, seeks to discourage the parenthood of the least desirable. Positive eugenics is the effort to encourage parenthood on the part of the most desirable.

Only one of his chief tasks does Dr. Saleeby perform with thoroughness. That task is destructive. Errors and illusions are mercilessly slaughtered. On page 28, the author sweeps the Nietzschean view of selection off the boards. The superstition of maternal impressions is quashed on page 128. Farther along Mr. Bernard Shaw's erratic proposals for a stud-farm to be devoted to race-culture are dispatched. It is shown in Chapter X that eugenics does not propose a destruction of the family; that it endorses, indeed, exalts monogamy. And so throughout. The tone of the book is

distinctly controversial. Unfortunately the author over-reaches himself. He is too combative, lacking the calm temper of the scientist. He assumes ignorance, misconception and indifference in his audience; and the consequent attitude of defiance is at times unpleasant.

Eugenic endeavor, declares Dr. Saleeby, centres about "selection for parenthood." Parenthood the unfit must be denied. The lowering of the death-rate among infants (and adults as well) tends to keep alive until the reproductive age many inherently weak constitutions which reduce the average vitality of the stock; this fact emphasizes the need of man's further interference with the processes of selection.

The Chapters on "Heredity and Race Culture" and "Education and Race Culture" define the relative importance of nature and nurture and demonstrate the need of progressive improvement of the germ-plasm. The section on "Lines of Eugenic Education" is excellent, although it should be transposed to Part II of the book. In his discussion of terminology, Dr. Saleeby appears to be trying to clear up his own ideas, and, on the whole, he succeeds. Yet it is rather curious, after his demand that "conceptional" be substituted for "congenital," to come across the word "congenital" (p. 201, near bottom) used in the very sense which the writer had before violently repudiated.

The author's proposals are invariably mild. He desires no revolution of moral or marital relations. Motherlove, he thinks, should have survival-value in the minds of eugenicists to the same degree as physique, ability and character. "I confess myself opposed to the principle of bribing a woman to become a mother, whether in the guise of State-aid or in the form of eugenic premiums for maternity." Equally repugnant are the German projects for a "eugenic" universal polygamy and polyandry (echoes of Plato!) and Chesterton's definition of eugenics: "that people should be forcibly married to each other by the police." Monogamic marriage has survived and become dominant because of its supreme services to motherhood, and hence to the race. The conclusion is that the best form of sex-relation secures the *common parental care* of the offspring; the support of motherhood by fatherhood.

Society must prevent propagation of the criminal, the insane, the epileptic, and the feeble-minded. Means to this end, however, the author leaves undefined. Permanent detention is mentioned; surgery rejected. Although Dr. Saleeby has enormous faith in the 'power of public opinion,' he puts little trust in the formal embodiment of it—legislation.

In general, it is true that acquired characters, or modifications, are not inherited. A few virulent diseases and substances, however, sink deeply enough into the bodily constitution to damage the germ-plasm. In such cases the offspring suffer. The more common of these "racial poisons," as Dr. Saleeby names them, are alcohol, lead, narcotics and syphilis. The discussion of racial poisons, though inexcusably prolix, constitutes one of the most original contributions to eugenic literature in the book.

Nowhere does Dr. Saleeby speak out positively enough for constructive eugenics. He says rather lukewarmly, "positive eugenics must largely take the form, at present, of removing such disabilities as now weigh upon the desirable members of the community, especially the more prudent sort." Surely this is not the utterance of a soldier in the "moral crusade" for children which Professor Karl Pearson emphasizes. In this connection a line from Galton is apropos: "The possibility of improving the race or a nation depends on the power of increasing the productivity of the best stock. This is far more important than that of repressing the productivity of the worst." The present book disagrees with Galton, not overtly but implicitly.

Eugenics, for Dr. Saleeby, is the final arbiter of all disputes. He cares not whether a "proposal is socialistic, individualistic, or anything else" so long as it is eugenic. "When by means of eugenics we give education the

right materials to work upon we shall have a Utopia, and as for forms of government they may be left for fools to contest." Here we have the ardor of the reformer, bordering on fanaticism! Eugenics the only salvation! This kind of enthusiasm seems to be responsible for many of the faults of the book.

The volume is, without doubt, suitable for popular consumption. If it is verbose, it is, in the main, clear. If it hammers and scolds, it meets enough opposition and inertia to justify its censoriousness. If certain details are questionable, the main outline is reliable. It will help, not hurt, the eugenic propaganda. Nevertheless, it cannot be regarded as a definitive exposition of eugenics as that science at present stands. It should be superseded before long by a far abler treatise. C. R. HUGINS.

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*The Science of Poetry and the Philosophy of Language*, by HUDSON MAXIM. New York, Funk & Wagnalls Company, 1910. pp. XIII + 294.

The core of this book is that language both *expresses* and *impresses* thought (p. 84). Thought may be so abstract that it cannot be expressed except in the most literal way; again, it can be figuratively expressed. The latter gives poetry (Chap. III, IV). Poetry is non-emotional (Chap. III, IV); it is also what separates man from the brute (Chap. II). Language impresses thought, on the other hand, by the moving power of sound. Here is the source of all emotion in letters (Chap. V). This power can be assigned largely to the four properties of sound, each of which is connected with a specific phase of emotion and is traced by analysis to a physiological process (Chap. I, VI, VII); indeed, everything mental is physiological (Chap. I). This impressiveness is given the name *potentry* (Chap. V), a word that carries in its train a new nomenclature for all varieties of linguistic arts, to a treatment of which later chapters are devoted. From the tone of the whole book, one judges that science is the panacea for all mysticism; those who see anything mysterious in poetry are belabored right and left with much ridicule.

In its foundation principles the book is dogmatically materialistic. Surely much may be said against consciousness being a physiological process merely. And while it is true that "consciousness is the sense of awareness of the other senses" (p. 1), it is also aware of more than the psychical elements into which it can be resolved. This principle holds with the analysis of all compounds; and the failure to see it gives a false tone to the whole book. No one will deny that "there is a science of poetry" (p. 44), but there is something in poetry which eludes us if we analyze it scientifically. Let men try to tell just what any familiar substance really is; their statements will be as mysterious as the definitions of poetry criticised by Mr. Maxim from the standpoint of science. The quarrel then is not with those who find a touch of mystery in poetry, but with those who, taking their own restricted view of experience for the whole of it, refuse to countenance the revelations of that experience from any other viewpoint. There has been no "coalition against the scientific investigation of poetry" (p. 191), but Mr. Maxim does not see the significance of admitting (p. 44) Coleridge's claim, that poetry is the antithesis of science. For science seeks the relations of experience apart from subjectivity, is objective; poetry—an art—expresses experience linked with life, is subjective. One's attitude to bread when he is hungry (p. 66) is quite different from his attitude of curiosity as to the chemical constituents of bread; the latter gives us science, is intellectual; the other gives us art, is emotional. Poetry is a form of art. *The fundamental unsoundness of the whole book then in its treatment of poetry is evident in the statement that "as we go away from the emotions and in the direction of thought at the expense of emotion . . . the more poetry we get"* (p. 66); this is in the direction of science and gives us, not poetry, but mathematics—the multiplication table. This antithe-